#613 682 435 •436 198 [571] Each member of the corporate group contributes an equal share to the blood-money due in a compensation case. The blood-price for intentional killing is presently set at 400 L.E. In the olden days, the blood-price was 100 camels. If a man had no camels, he was expected to contribute his share in cash, the value to be assessed at current market prices. Eventually, cash came to replace camels altogether in the exchange of blood-money. This reflects the growing unimportance of the camel in the Western Desert. Today, there [231] [556] is only one man in al-Qasr who may be considered a "camel owner," and he is the richest man in the area. Since at least 1935 the blood-price has been met with cash.

#613 682 554 571 When it has been decided that the right of blood-revenge as a retaliatory measure is to be waived, the 'aqila must go to each member of the group for his share of the blood-money. Each 'aqila of the secondary group does this, and together their collections make up the 400 L.E. blood price. For instance, if there happens to be 400 men in a secondary lineage group, then the share which each contributes will be 1 L.E. The 'aqila must account for his own group's share even if this means making up deficiencies from his own pocket. It is for this reason that the 'aqila "should be rich." Though the 'awaagil of al-Qasr are generally members of the "status group," this is not always the case. Hussain, the man destined to become the 'aqila of Bait Braik, was comparatively poor. He admitted to this fact, and said that for this reason he was reluctant to become an 'aqila: "The 'aqila is responsible for his bait.

9: Murray E, K-3, 4 (ca. 1910-1935) 1935 MT9 Libyan Bedouin MT9
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Had the Senussi been successful in the last war, they would no doubt have brought in the 'Ibeidat or the 'Awaqir from Cyrenaica to replace the Awlad 'Ali in Egypt.

At the present day the Awlad 'Ali, especially the eastern sections near the Nile Valley, have almost ceased to be nomadic, and only the old men have memories of their former warlike habits. They suffered considerably during the Great War, but are again becoming prosperous. They now own large comfortable tents, are beginning to build houses and clear out cisterns, and are also said to be increasing in numbers.[1] So civilized have they grown that my guides, one a Sinai Arab and the other an 'Abadi, concurred in calling them "green"—not real desert-worthy Bedouins.

Perhaps as a result of Libyan influence, or more probably the better nurture and climate, they are taller, heavier, stronger, and lighter-complexioned than the lightly built Arabs of Sinai and Hijaz. Also they are much franker and more straightforward than their shifty and suspicious eastern cousins, and altogether more trustworthy. Their women only veil themselves to strangers, and talk quite naturally and cheerfully to the men of their own tribe.

They cultivate as much barley as they can, using a primitive plough drawn by camels, in the clayey hollows scattered over their very stony limestone desert, but, as the rainfall is very uncertain, a good crop only occurs every five or six years. After harvest, they exchange some of their barley for maize, which the women grind to make bread as required, and some for dried dates. The seed for next year is buried in a hole lined with straw and covered with clay, and a year's forage for the animals is set aside. The rest of the crop goes to market, and for a short time the Arab has money to buy clothes for himself and his family and at utmost need to pay off some of the numerous debts he has inherited from his forefathers. Soon he is reduced again to the clothes he wears, the tent he sleeps in, and his animals grazing in the desert.

They are great breeders of camels and sheep, and a busy traffic in these goes on weekly in the markets of Hammam, 'Amriya, and the Beheira. So they have got into the habit

[1] At the 1927 census, the Western Desert Arabs, Awlad 'Ali, Jawabis, etc., numbered 38,928 souls exclusive of those settled in Beheira. But Pacho, 100 years ago, estimated them at 38,000 souls.

9: Murray E, K-3, 4 (ca. 1910-1935) 1935 MT9 Libyan Bedouin MT9
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436 178 of thinking in money, and they reckon blood-money in cash (£300) and not in camels, as Bedouin should.

484 245 The more adventurous make, annually, long and waterless journeys to the oases of Siwa and Bahariya to remove the date crop, and, after their own wants are provided for, a good profit usually results from the sale of the remainder.

181 An Egyptian critic, who should know them only too well,[1] calls them "haughty, independent, and untrustworthy in character. They are dull and so abnormally lazy that they have no desire whatever to do more than they learnt (when young)". But he puts this down to the nature of the country; less generous critics ascribe the nature of the country to them!

173 619 Besides the descendants from 'Ali's three sons, 'Ali el-Abyad, 'Ali el-Ahmar, and Sineina, a large section called Sinaqra reckons its descent from Sinqir, a mysterious white man who was wrecked and washed up on the coast near Salum some time in the seventeenth century.[2] These are the true Awlad 'Ali, whose sections live mingled together in the most intricate fashion. Among them live also the Jumei'at, who invited them into the country, and various families of other *murabitin*, such as Qat'an, Awlad Suleiman, Hawara, Habun, etc.

619 To distinguish themselves from their vassals, the Awlad 'Ali call themselves *hurr* free, and the *murabitin* are divided into various grades, according as they pay tribute or not.

The Awlad 'Ali are divided into three main divisions, with section (*badanat*) and subsections (*'eilat*) as follows. Some of these are so numerous that they practically constitute fresh tribes of their own.

## I. Awlad Kharuf

[193] These are the descendants of 'Ali el-Abyad ("The White"), the eldest son of 'Ali bin 'Aqar bin Dib, and are subdivided again into:

| *Section.* | *Subsections.* |
|---|---|
| (1) 'Eilet Bu Hindi | 'Eilet Bu Zayyana, 'Eilet Bahiya, 'Eilet Da'ud |
| (2) 'Eilet Bu Diya | 'Eilet Ibrahim, 'Eilet Jereisat |
| (3) Awlad Mansur | El-Afrad, El-Tawa'il, 'Eilet 'Abd Allah |

[1] Muhammad Bey Wasfi, for many years Inspector at Borg el-'Arab.
[2] Their sheikh told Hamilton in 1853, there were seven generations between him and Sinqir.